

Christian Science Sentinel

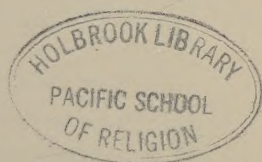
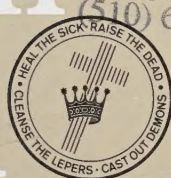
July 17, 1978

Vol. 80, No. 29

50¢

"What I say unto you I say unto all, WATCH."—Jesus

GTU Library
2400 Ridge Road
Berkeley, CA 947
(510) 649-2500



NOT HEALED YET?
GRATITUDE IS ESSENTIAL!

TEEN-AGERS AND THE MORAL LAW
LEARNING TO LOVE ALL MANKIND

- 1121 **Teen-agers and the moral law** Lacy Bell Richter
 1124 **Not healed yet? Gratitude is essential!**
 Paula Busby Goralczyk
 1127 **Substance versus symbols** Lowell N. Cannon
 1130 **"Get thee behind me," sleep!** (Poem) Paul Douglas White
 1131 **Do we use Christian Science?** Olive Hall Shadgett
 1134 **Only one cause: God** Leonard E. Mendez
 1135 **Newness now** (Poem) Barbara Dix Henderson
 1136 **The clear-cut separateness of evil** Grace Hough Carter
 1144 **Oneness** (Poem) Alan A. Aylwin

EDITORIALS

- 1139 **Learning to love all mankind**
 1141 **Tempering extreme attitudes**

FOR CHILDREN

- 1146 **Free as a sunbeam** M. Jane Watts
 1148 **Shining light** (Poem) Dorothy Huntington

TESTIMONIES AND FEATURES

- 1149 **Testimonies of Christian Science Healing**
 1157 **Christian Science Lectures**

[The next issue of the *Sentinel*, July 24, will include articles and editorials focused on "Employment."]

Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

Christian Science Sentinel. Published weekly by The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115. Second-class postage paid at Boston, Massachusetts. The design of the Cross and Crown seal is a trademark of The Christian Science Board of Directors, registered in the United States and other countries. Used by permission. Subscription price, postpaid to all countries, one year, \$17.50; six months, \$8.75; single copy, 50 cents.

Christian Science Sentinel®

Marca Registrada

“What I say unto you I say unto all, WATCH.” Jesus

Teen-agers and the moral law

LACY BELL RICHTER

How can we describe God's child as innocent when current statistics show widespread sensuality and pinpoint among other trends a sharp increase in teen-age pregnancies? Statistics report the human scene. They do not identify the facts of God's offspring, or spiritual idea—the perfect likeness of the one Life, Spirit, which is good.

All real being is forever in and of God. As divine Mind, He expresses Himself in pure, intelligent ideas, which compose the true and only universe. There is no waywardness in reality, because God maintains uprightness and honor in His whole creation. His child, His spiritual idea, can't help being good.

Then how do we explain misguided teen-age conduct? Why are so many people of all ages led into promiscuous sexual relationships, and what does Christian Science offer those who are looking for a way out?

Scripture says, "God hath made man upright."¹ This is a liberating, spiritual truth. In God's sight man is eternally innocent. Man's real makeup is spiritual, not sensual or sinful. Rash sexual acts—disobedience to moral law—are no part of our real selfhood as God's children.

Many people find themselves outside the moral law because they haven't discovered the wonderful completeness of spiritual individuality. Getting even a glimpse of man's true nature can begin to correct wrong inclinations and bring greater refinement, nobility, and poise. A fresh, clear view of man's true worth begins to appear. This comes about in proportion to our willingness to acknowledge and express more of man's God-given innocence.

A real desire for uprightness in all relationships protects us against the indulgence of sudden whims that would delay spiritual progress. Actions that we may later look back on as foolish only postpone the certain joy and satisfaction that come from spiritually understanding God as the source of good. Through knowing Him, we find real delight—a genuine, lasting happiness not to be found in illicit sex. Tremendous freedom and spiritual exhilaration come when adherence to divine Principle overrides submission to promiscuity.

The word "promiscuous" has a wide range of applications, pointing to whatever is indiscriminate, random, casual, a confused mixture. Such characteristics are allied to mortal personality or human will, both counterfeits of true being. God, Mind, is man's Mind; so true identity is one, not two. God is all cause, influence, and control. Understanding this enables us to prove our dominion over impetuous, willful tendencies. As we get rid of mixed, confused beliefs about man, we know and feel the peace that God instills in each of His beloved children. Recognition of our inseparability from pure, untroubled Mind heals insubordination to moral law. "Reflecting God's government, man is self-governed,"² writes Mary Baker Eddy, the Discoverer and Founder of Christian Science.

But what of a teen-ager struggling with despair growing out of a pregnancy outside the bonds of marriage? Is real happiness recoverable? Certainly it is. At any moment God's pure love, wel-

came in, can refine desire and spiritualize motive and action. This purifying influence—the Christ—regenerates human consciousness with its steadying, redemptive power. The Christ uplifts and heals, when consciously recognized, because it characterizes man's true nature. Its effect is to restore the blessedness of knowing man's spiritual worth as God's child. Then the realization comes that we never really surrender our true spiritual identity through human misbehavior. But we must love this fact and let it govern our lives. Then the healing of misery and self-condemnation comes.

Our real, spiritual state of being is demonstrated by conforming daily conduct to God's requirements for morality and recognition of spiritual sonship. This calls for the utmost honesty with ourselves and with others. There is no loophole for deception. The inner voice of God's guiding can always be heard when we listen; resisting it only brings suffering. One mistake never corrects another. Conduct must measure up to divine will. Then the perpetual sweetness of divine Life destroys the confused, mistaken belief that God's child can sin.

This radical stand for man's sinlessness helps stabilize families where teen-age or adult indiscretion threatens the precious oneness that every home should cherish and enjoy. Family unity can be restored. Such restoration begins to come about as even one family member sticks to the spiritual fact that an all-loving God doesn't test His children by making them capable of sinning and then punishing them for misconduct.

Divine Mind is too pure to create or see evil, and this fact, spiritually understood, acts as a catalyst in making us aware of divine Love's operation on the human scene. Spiritual understanding generates freer expression of Christly tenderness and compassionate forgiveness in family members—qualities that result in harmonious adjustments. Love even leads us to solutions for all concerned.

Whether we are directly concerned with moral dilemmas or not, we should not be ignorant of trends in society's mores. Every thinking individual can actively uphold a more spiritual view of everyone. We can do this with spiritual conviction when

we acknowledge and understand that God's grace has never let His child fall into disgrace. The purity of Life and its infinite expression cannot be adulterated. God, the perfect cause, impels the thoughts of each of His children. Then, the only real impulses we can feel show the pure attraction of His love, nourishing and satisfying our God-blessed individuality.

¹ Eccl. 7:29; ² *Science and Health with Key to the Scriptures*, p. 125.

Not healed yet? Gratitude is essential!

PAULA BUSBY GORALCZYK

Do you want to be healed? There's no better time for healing than right now. Take a moment to be grateful for the supremacy and ever-presence of God and for the good He has already given you.

Gratitude for the good we've already received can and does bring about healing. Humbly giving thanks for good derived from God, the source of all good, opens our thought to the spiritual truths that destroy sickness and all imperfection.

One time while traveling I became quite ill and called a Christian Science practitioner for help through prayer. After I explained the trouble, she simply told me, "Just be grateful." Her words came as a surprise, and at first I could hardly imagine being grateful when I felt so ill. It would have been easy to express gratitude spontaneously if the healing had been already apparent. Nevertheless, I was obedient.

That evening I began a mental list of all the things I could be grateful for. At first most of my gratitude was for material things, but as I continued, my consciousness became more spiritual, and I began giving thanks for the allness of God, for His

goodness, and for the nothingness of error. I was grateful for divine guidance, for love, peace, and many other qualities derived from our Father-Mother God. I felt peaceful, knowing of God's love and protection. I knew that as His likeness I could only express perfect health, and that this would be manifested. Before long I was asleep, and I awoke the next morning completely healed.

An important factor was being grateful before the healing was evident. This quick healing alerted me to the significance of gratitude and to the need to uplift one's thought from material concepts to spiritual truths of God and man.

Are we daily giving thanks for the good God has given us and for the good evident around us? Sometimes it seems all too easy to experience something good and not acknowledge our gratitude to God, the origin of all good. In *Science and Health* Mrs. Eddy asks: "Are we really grateful for the good already received?"¹

Truth is the power that eradicates error. When a problem looms, being grateful for the ever-present help of God, infinite Truth, begins to dissolve the sense of sickness or sin confronting us. Our consciousness begins to reflect more of the light of Truth. We perceive the perfection of man, which completely erases the erroneous beliefs of sickness or sin.

Gratitude was an important factor in the raising of Lazarus from the grave. As Christ Jesus stood before the tomb, he said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always."² Jesus knew the vastness of God's healing power and its constancy. He knew God as infinite Life and man as His reflection, imaging this deathless Life.

Sometimes we might be tempted to complain when conditions aren't quite the way we feel they ought to be or the way we'd like them to be. Here again we need to be grateful that divine Mind, Principle, is actually governing man. We can fill our consciousness with the fact that His power is infinite and His capacity for bestowing good is therefore infinite. We can realize it would be impossible for Principle to deprive us of anything that's right for us to have.

The words of a hymn admonish us, "Our gratitude is riches,/"

Complaint is poverty.”³ Gratitude turns us peacefully away from the suggestion that we ourselves are governing forces and turns us instead to God, Love—the one constantly gentle, caring force. The power of God impels us to know and express our true nature as Truth’s flawless, spiritual idea.

Often we hear the words “thank you” for an act of kindness. Such an appreciative gesture is a part of our daily gratitude to God, for any kindness expressed by another is impelled by God, the infinite Spirit that animates us.

Our gratitude can also be expressed in silent prayer, in taking the time to thank God quietly for His complete potency, unlimited knowledge, and constant existence. It is important, though, that we remember Mrs. Eddy’s statement, “Action expresses more gratitude than speech.”⁴ And in answer to her question “Are we really grateful for the good already received?” she writes, “Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more.”

How do we express thanks in our daily activities? By being joyful, speaking truthfully, showing patience, kindness, and calmness; by loving others even in the midst of distress. Such sincere, natural activity is expressive of Life, God, who supports every right activity. It is the divine Mind—not mortal mind—that truly motivates our thoughts and actions.

Gratitude does bring healing. As we are grateful for God’s enveloping goodness and constant care, our consciousness opens to His healing power, to the perception of man in His likeness, complete and perfect. Healing is then assured. Soul inspires us and restores us to wholeness and happiness.

Gratitude is God-centered, not self-centered. The Bible instructs us, “In every thing give thanks: for this is the will of God in Christ Jesus concerning you.”⁵

¹ *Science and Health*, p. 3; ² John 11:41, 42; ³ *Christian Science Hymnal*, No. 249; ⁴ *Science and Health*, p. 3; ⁵ I Thess. 5:18.

Substance versus symbols

LOWELL N. CANNON

In today's world, material possessions and human achievements are widely looked upon as marks of success. But are these, of themselves, substance? To answer this question we first need to understand the nature of true substance.

In Christian Science, substance is understood to be that which is indestructible and eternal. God, Spirit, is substance. God's spiritual creation, man and the universe, reflects the substance of God, good.

Matter, being the opposite or counterfeit of Spirit, is no part of God or His manifestation. Therefore, material things, however real or important they may seem, do not constitute true substance. Only that which is spiritual is substantial.

This understanding of substance as spiritual instead of material does not prevent the fulfillment of human needs but rather helps us in meeting them. Behind every legitimate human need is a spiritual, right idea, the true substance of that which we think we need. When we seem to need more money, better health, or a new job, we can realize our true need to be more understanding of spiritual ideas. Then, as a by-product of this understanding, our human need will find an appropriate adjustment. As Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."¹

Suppose, for instance, that you or I should need a place to live. Our primary need would be to better understand the spiritual sense of home, which includes such qualities as beauty, order, stability, spiritual peace, and unselfish love. As we allowed this true idea of home to dwell in our thought and govern our action, it would naturally find expression in our experience in a

suitable place to live, because our experience manifests the quality of our thought.

Even if the good we are now enjoying, such as health or supply, should suddenly seem to be taken from us, we need not despair. True substance is not in a material symbol and consequently cannot become lost, stolen, broken, or decayed. A human expression of some vital idea may appear to be destroyed, but the spiritual substance of that idea remains intact in Mind. Our understanding of this fact results in a restoration of what seemed to be lost or in compensation for our loss. The biblical story of Job illustrates this point.

Having lost his health and his earthly possessions, Job sought to know God better. His search ultimately resulted not only in a higher understanding of God, but in a complete return of health and supply. The Bible tells us, "The Lord gave Job twice as much as he had before." Now he was truly a man of substance. He possessed health, plentiful supply, and most important, an understanding of the substance behind these outward signs of God's love. "So the Lord blessed the latter end of Job more than his beginning."²

The Christian Scientist, while grateful for all visible expressions of goodness, realizes that these symbols afford only a hint of true substance. Mrs. Eddy tells us, "Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good."³

There is another type of symbol that points to spiritual reality, that serves as a stepping-stone, leading us to a higher understanding of spiritual substance. The Discoverer of Christian Science found this latter type of symbol especially helpful when trying to convey spiritual truths in humanly understandable terms. "Spiritual teaching," writes Mrs. Eddy, "must always be by symbols."⁴

From start to finish the Scriptures abound in symbolic language. The Master, Christ Jesus, often taught in parables and word pictures, making use of familiar objects from nature to describe the kingdom of heaven. References to rock and sand, shepherd and sheep, tares and wheat, seed and sower, leaven and meal, helped his listeners realize the goodness and perma-

nence of spiritual substance as well as the insubstantiality of materialism and evil.

Mrs. Eddy also makes use of symbols from nature to communicate the teachings of divine Science. For instance, she refers to the sun as symbolizing the government of Soul. She sometimes uses the word "rock" to indicate the stability and permanence of Truth. And she speaks of the sphere as representing the goodness of infinite Mind and eternal Life, without beginning or end.

When we use symbols to communicate spiritual concepts, it is important to realize that there are not two realities or substances—the material symbol and the spiritual idea—but just one, the spiritual. Otherwise the use of symbols can lead to misconceptions of true being.

For instance, in using symbols from nature for spiritual teaching, care must be taken not to attach undue significance to worldly things. The pagan sun worshipers made this mistake when they failed to look beyond the symbol and consequently did not see spiritual light. Paul shows us the Christian way of looking "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."⁵

Christian Science makes clear that it is the substance behind the symbol that is of ultimate significance. And as we rise in our understanding of Spirit, material symbols will naturally vanish from sight until we are able finally to dispense with all that is finite in favor of the indispensable, infinite substance of Mind, the only reality. Whittier pointed to the fleeting nature of material symbols and to the eternal substance of Spirit when he wrote,

The letter fails, the systems fall,
And every symbol wanes:
The Spirit overbrooding all,
Eternal Love, remains.⁶

¹ Matt. 6:33; ² Job 42:10, 12; ³ *Unity of Good*, p. 61; ⁴ *Science and Health*, p. 575; ⁵ II Cor. 4:18; ⁶ *Christian Science Hymnal*, No. 142.

“Get thee behind me,” sleep!

Yes!

“Get thee behind me,” sleep!

(At least the late lying around that denies man’s ever-purposeful action in Mind),

and include the semiconscious daydreaming that hinders our realization of man’s Soul-filled consciousness—

and don’t forget the hiding for hours, days, years, under the soft but leaden pillow of mortal sense, lulled into a hesitancy to “resist the devil” and see him flee.

The bed never healed anyone—and neither did sleep!

“Always get x-number hours of sleep every night” is most certainly not a divine decree.

In fact, unless our rest begins with an open-eyed turning to the eternal comfort and rest found in our Father-Mother God, it is useless, and certainly no hobby or trait to be cherished by us, man.

Let’s strive to awake to the ringing alarm of Truth—not at the last possible minute, stumbling around in confusion,
but as early as possible,
allowing us the best possible opportunity to *awake*

prepare
and act!

PAUL DOUGLAS WHITE

Do we use Christian Science?

OLIVE HALL SHADGETT

Do we “use” Christian Science? Certainly not in any expedient sense of the word. The student of this Science does not use it as a means to a merely human goal. But he does constantly make use of his understanding of the truth of being in order to demonstrate that truth in purer, happier, healthier, more worthwhile living to the glory of God.

The practice of divine metaphysics is defined by Mrs. Eddy in many ways—among them as “the utilization of the power of Truth over error.” The full sentence states: “The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science.”¹

In order to be listed in *The Christian Science Journal* as a Christian Science practitioner, one must have both spiritual understanding and experience in healing. But even the beginner in Christian Science can utilize “the power of Truth over error.” How simple it seems when so defined!

And in an important sense it is simple. We do not have to generate the power of Truth; this exists eternally. Truth is another name for God, good—all-powerful and ever present. Our task is to utilize what is always available—to put to work our understanding of this healing Truth in overcoming the false beliefs that present themselves as challenges. An erroneous belief has no power to harm us unless we give it that power by believing it to be true.

Christ Jesus bore witness to the power of Truth over error when he said, “Ye shall know the truth, and the truth shall make you free.”² What is this truth that makes free? It is the truth of Truth, of God. It is the truth that God made man after His own

image, spiritual and perfect, and that He maintains man so. To acknowledge this fact—really to *know* it with all its implications—does make us free. It frees us from the erroneous belief that we are material, dependent upon physical bodies, subject to sin, disease, or death. The understanding of man's genuine spiritual selfhood as the only truth of man brings normal action to the body and results in healing.

It is not uncommon for a beginner in Christian Science to experience an outstanding healing even before he understands what has healed him. Perhaps his childlike acceptance of some statement of truth has been the key. If so, he can properly rejoice, but let him not stop there. He has work to do!

In *Science and Health* Mrs. Eddy writes, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing."³ Again, she says, "In order to apprehend more, we must put into practice what we already know."⁴ Students of the Bible are familiar with Christ Jesus' parable of the talents. Only as the servants employed the resources entrusted to them did they increase those resources and earn the commendation of their master, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things."⁵

At one time Jesus sent out seventy disciples to the nearby towns and villages to preach and to heal. This larger group probably had not all had the advantage of intimate contact with the Master enjoyed by the chosen twelve. Yet the seventy returned to Jesus with the triumphant report, "Lord, even the devils are subject unto us through thy name."⁶

Christian Science is the Science of the healing truth practiced and taught by Christ Jesus. It is not an abstract doctrine. By its very nature it demands proof and demonstration. The earnest Scientist today, like the seventy sent out by Jesus, strives to put into practice the truth he is learning. The sooner he does this and cherishes consciously and confidently "the utilization of the power of Truth over error," the more effective will be his healing prayer.

One young woman learned this when her husband was trans-

ferred from the large city where she had always lived to a small town. In the new locality there was no practitioner listed in the *Journal*. At first this was disturbing to the woman, who relied upon Christian Science healing for herself and her children. She had always been closely associated with older, more experienced Christian Scientists upon whom she could call for help.

One day, shortly before the move, she voiced this concern to a friend, expecting a sympathetic response. She was somewhat taken aback when the friend insisted emphatically, "But aren't we *all* practitioners?"

The question had a great impact. This young woman had grown up in the Christian Science Sunday School and was familiar with the letter of Science. She had experienced and seen many healings. But she had never thought of herself as a practitioner. She resolved then and there that in her new home she would more earnestly apply healing truths on every occasion.

Her resolution was soon put to a test. A succession of problems arose in the new locality. Meeting each challenge, she felt a sweet assurance that God's loving presence was with her and her family in the new home, just as in the old. She saw clearly that it is impersonal Truth that heals, and she felt an absolute confidence in Truth's availability and continuing help. And so it proved; as she relied on her spiritual resources, they increased and multiplied.

Do we use Christian Science? Let's say, rather, that we gratefully keep active what Christian Science gives us—the spiritual understanding that enables us truly to utilize the power of Truth over error.

¹ *Science and Health*, p. 111; ² John 8:32; ³ *Science and Health*, p. 449; ⁴ *ibid.*, p. 323; ⁵ Matt. 25:21; ⁶ Luke 10:17.

Only one cause: God

LEONARD E. MENDEZ

If your basement floor were getting wet because of a leak in the plumbing, just mopping up wouldn't help very much.

If we are faced with discord, it is much more telling to direct our prayers so that the troublesome cause is silenced, instead of struggling with its supposed outcome. This approach is applicable, whatever the fear, lack, sin, illness, business or family troubles.

The apparent cause of all trouble is mortal mind. This so-called mind doesn't announce itself as mortal mind. If it did, we would more readily recognize it as such and not believe its lies. Mortal mind employs the pronoun "I" to deceive us into thinking that its suggestions are our own thoughts. It would have us unjustifiably blame and even condemn ourselves. Christ Jesus said of this supposititious mind, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." ¹

When we gain through Christian Science even a slight understanding of the nature of real Mind—of God—we begin at once to sap the flimsy supports of fictitious mortal mind. Then we begin to recognize the great fact that God has always been the only presence.

Actual Mind is infinite, all-knowing, all-acting, all-powerful Love, the one primal cause producing every effect. And every effect must express the nature of its cause, notwithstanding the insistence of finite mind to the contrary.

The divine cause, Spirit, produces spiritual ideas, which are as active as their cause. These ideas are forever unfolding to each one of us and supplying all our needs.

God, boundless good, is truly the only real cause and the one omnipotent creator. He is eternally holding His spiritual

creation in a state of active perfection, never permitting the slightest lapse. So is there such a thing as a false, evil cause? God, good, is All, and there is no other power. Mrs. Eddy says: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause."²

¹ John 8:44; ² *Science and Health*, p. 207.

Newness now

No dreadful past
 or fear of future shock
 Can shake unchanging Truth,
 the timeless rock,
 The basic order of
 your conscious being,
 Forever with its
 love-filled source
 agreeing.

Look through the panic,
 still the latent dread.
 The Christ, the truth,
 upholds your sinking head
 And lifts your eyes
 beyond the nightmare dream.
 For see, you never slept
 nor lost the beam:
 The light in living form—
 the glorious you—
 Securely conscious
 and forever new.

BARBARA DIX HENDERSON

The clear-cut separateness of evil

GRACE HOUGH CARTER

Our hearts sank when we looked at the field of winter wheat that we had plowed, harrowed, soil-tested, fertilized, and planted. The weeds were something fierce!

My husband said, "I'm afraid the farmer who's agreed to harvest this crop will take one look at those weeds, turn around, and go back home." To our glad surprise, however, the farmer simply said, "The weeds don't matter." As he went to work with his powerful combine, we watched it pull through the kernels of wheat and strew the chaff and the weeds behind.

Sometimes when we survey consciousness, it seems that in spite of our best efforts and most diligent study, ungodlike thoughts and emotions are springing up as fast as good thoughts. Christian Science brings us the comforting understanding that divine Truth separates the weeds from the wheat—quickly and efficiently. The realization that weedlike thoughts don't matter because actually they're no part of one should lift us out of discouragement.

One reason a combine can readily separate the wheat and the weeds, or tares, is that they are separate to start with. Christian Science shows that Truth can separate good and evil in human consciousness because evil thoughts, all sinful and sickly ones, are already separate from one's true being as God's idea. This Science then goes on to expose undesirable thoughts as unreal and in this way destroy them.

Jeremiah said: "What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"¹

How vital it is to see the clear-cut separateness of mortal mind and the one Mind, or God, the Mind that was in Christ Jesus!

When Jesus looked compassionately at the multitudes, there appeared to be mortals with many types of diseases and, within each individual, unholy thoughts mixed with good ones. But Jesus beheld God's man. His understanding of God, Truth, and of God's power to destroy the tares of sickness and sin was so incisive that he healed the multitudes.

Mrs. Eddy's power to heal grew as her understanding progressed. For example, in the year 1872 she wrote to her friend Sarah Bagley, "I have never since my first perceptions of God in science gained the understanding I have this year past and been able to so sift the tares from the wheat." ²

All sickly and sinful thoughts, including false emotions, have to be seen as separate from God's kingdom and His spiritual, compound idea, man, and consequently unreal. It requires constant prayer and study to do this and to *prove* our separateness, but such work done thoroughly results in the certain reward of healing, or harvest.

Mrs. Eddy writes: "The Christian Scientist cannot heal the sick, and take error along with Truth, either in the recognition or approbation of it. This would prevent the possibility of destroying the tares: they must be separated from the wheat before they can be burned, and Jesus foretold the harvest hour and the final destruction of error through this very process,—the sifting and the fire." ³

A student of Christian Science had struggled fearfully for some time with what was called an incurable skin disease. Her dread stemmed from the fact that someone else in the family had suffered from it. The practitioner pointed out that no fear she had had in the past about this malady had ever been a part of her real consciousness. After that powerful first glimpse of the separateness of all such diseased thinking, she stopped condemning herself for past thoughts. By her persistent denial of material sense and affirmation of her spiritual nature, those thought-weeds were eradicated, and soon her skin became clear.

It used to baffle me how, through prayer in Christian Science, one can heal another. I could see how one can treat his own consciousness and gradually destroy the tares. When it became clearer that everyone's real, spiritual consciousness is sep-

arate from all evil, sickly thoughts, I saw how the one who understands this separateness, as well as the unreality of such thoughts, can destroy the evil and bring out true health, true consciousness, in another.

What if the weeds in our mentality seem terribly intertwined? False emotions, fear, and memories sometimes seem to interlace themselves into a complex, unhealthy state. Christian Science shows that because God is Love, the planter of all thoughts is good. Evil may disguise itself as good and say that it is a part of our thought, but sickly, sinful complexities are no part of one's real consciousness, which stems from the one and only Mind, God.

The weeds—regardless of how many kinds there are or how intertwined—don't matter to the combine. Evil is one, and this one is nothing. Saying that evil doesn't matter, however, doesn't mean we can go around blindly ignoring or indulging it. Evil must be exposed, separated from identity, nothingized, and so destroyed.

Divine Truth's power to handle evil and our reflection of this power are fully adequate to do this.

¹ Jer. 23:28, 29; ² Robert Peel, *Mary Baker Eddy: The Years of Discovery* (Boston: The Christian Science Publishing Society, 1966), pp. 271-272; ³ *Miscellaneous Writings*, pp. 214-215.

Next week in the Sentinel _____

Next week's focus on employment includes articles and editorials on career-switching, the work ethic, finding a job, a spiritual approach to a job interview, and dealing effectively with layoffs.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

Learning to love all mankind

"I never met a man I didn't like." This saying, perhaps more than any other of Will Rogers' vast repertoire of quotable quotes, reveals a secret of his successful life.

Can we honestly echo these simple words of the humorist-philosopher from Oklahoma? It could well be a test of the efficacy of our prayer. Mary Baker Eddy, the Discoverer and Founder of Christian Science, says, "True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection." And for those who wonder how it can be possible to express such all-inclusive love it must be enlightening to read on to the next sentence, where Mrs. Eddy explains, "Prayer is the utilization of the love wherewith He loves us."¹

A keystone of the teachings of Christianity is that God loves every individual spiritual object He has created. He cherishes each with the tender, practical affection of both Father and Mother. Not one is omitted from His appreciation and solicitude. They are the living expressions of His own nature, existing to bear witness to His power and goodness. God values and loves them all.

In his Sermon on the Mount Christ Jesus compares God's love for men and women with His love for the fowls of the air, the grass and the colorful lilies of the field, pointing out that God cares for them all impartially. "Consider the ravens," he said, "for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them." Then he brought the lesson home, saying, "How much more are ye better than the fowls?"²

While we learn the lesson of God's great love for each one of

us, could we not consider also how much God loves all our neighbors, as well as the grass and the ravens? Whether they may seem to us to be high or low on the human social scale, rich or poor, dark- or light-skinned, physically tall or short, ugly or beautiful, in their real, spiritual being God “feedeth them” all with the love of a father. He not only satisfies their every need with His constant supply of spiritual substance but makes them likable and interesting.

How natural it must be in the spiritual, heavenly kingdom to love all its inhabitants! The true understanding and appreciation of spiritual being and identity is universally reflected, and God’s multifarious ideas dwell together in mutual appreciation and love. This is the Christly state that the Master aimed to establish on earth, and that Christians today likewise pray to establish.

Christ Jesus gave us the supreme example of how we are to “include all mankind in one affection.” Knowing that all were the beloved offspring of the one Father-Mother God, Jesus reflected that love in an all-embracing affection, drawing to him for healing and comfort Jew and gentile alike, children and adults, men and women. His love was all-embracing. He did not discriminate. A Roman army officer, a tax collector, an adulterous woman, a fisherman, a nobleman, an apparently hopeless cripple, an argumentative Pharisee—they were equally received by Jesus with courtesy and kindness. Their varying needs were considered and met by him with invariable solicitude. Despite the pressing demands being made on him by multitudes, when his disciples turned children away he said, “forbid them not.”³

Are we also able to reflect this all-embracing, tireless loving-kindness of the divine Father-Mother, infinite Love, and make it practical in daily life? If we pause to look at the people in the street, or at the checkout counter of a supermarket on Saturday afternoon, we may feel dubious as to our prospects of loving everyone. But we can always begin by knowing that God created the real being of them all and loves them impartially and warmly. We can recognize that they are God’s reflections, each unique and of special interest and importance to us—just as we

are to them. There is not an individual we cannot like when we utilize God's love.

Universal, impartial love heals. In describing her outstanding healing work Mrs. Eddy once said in substance: "I saw the love of God encircling the universe and man, filling all space, and that divine Love so permeated my own consciousness that I loved with Christlike compassion everything I saw. This realization of divine Love called into expression 'the beauty of holiness, the perfection of being' (Science and Health, p. 253), which healed, and regenerated, and saved all who turned to me for help." The student who recorded this explanation as she remembered it, commented further, "The way Mrs. Eddy said the word 'Love' made me feel that she must have loved even a blade of grass under her feet."⁴

Should we not all aim to manifest such impartial, universal affection—even to the castaways of human life? Did not the Master point out that God clothes "the grass of the field, which to day is, and to morrow is cast into the oven"?⁵ We can only be truly satisfied when our prayer to love is answered and we fully live in unity with all creation, expressing Christlike affection without discrimination.

NAOMI PRICE

¹ *No and Yes*, p. 39; ² Luke 12:24; ³ Mark 10:14; ⁴ *We Knew Mary Baker Eddy*, First Series (Boston: The Christian Science Publishing Society, 1971), pp. 74-75; ⁵ Matt. 6:30.

Tempering extreme attitudes

Have you ever held one? Many of us, at one time or another, have been trapped into holding an extreme attitude about some facet of life. Destructive extreme views are obviously not healthy—either for ourselves or for society. But what is destructively extreme? Views that may seem extreme to me may be relatively moderate to you.

There are some questions we can ask ourselves to help identify wrongful attitudes. Are our views backed up by rigid emotional feelings? Does fear or anger, frustration or mortal will, under-

lie our mental posture? Does our quality of thought lack Christliness? Sometimes political questions or family matters or even church issues would polarize our attitudes so completely that we could lose the capacity to work harmoniously with our fellowman.

An understanding of God and His Christ can alleviate extremes that would corrode and undermine normal human relationships. God is infinite good. Drawing on the Bible, Christian Science reveals Him to be divine Mind. Because God is Mind and because there is only one God, man is not limited to a personal mind of his own. Instead, he expresses God. He reflects the wisdom and intelligence of Mind. His life and purpose are to image the certainty and assurance of perfection—of all that Mind knows.

Our true identity as a spiritual idea is to provide substantial and permanent evidence of the one divine consciousness. The belief that Mind is not one, that Mind is not supremely immortal, is described by the term “mortal mind.” But Mind is actually perpetual, infinite.

The term “mortal mind” embraces all those phases of belief that are unlike God. Mortal mind is constituted of belief. One of the beliefs of mortal mind is the supposition that true consciousness can be moved to extremes. The fact is, there are no extremes—no antagonistic viewpoints—within His presence. The belief that there are would deny the constant and uniform oneness of Mind. It would deny the gentle, transforming presence of the Christ and its ability to modify and heal mortal extremes. Mrs. Eddy warns of mortal mind’s tendency to go from one extreme to another.¹

It is just such a tendency—the movement toward extremes—that would act as a destructive element in the progress of human affairs. The effect of our increasing recognition that Mind is the basis of reality tempers human concepts. This growing understanding that Mind is one and All will eventually lift us above the belief that there are opposing minds or opposing positions within Mind. We will learn that Mind’s oneness harmonizes all action.

Mortal mind would resist God’s oneness by clinging to ex-

treme attitudes. Those on the world scene who are perceived as holding extreme or intransigent views are not alone in needing protection from this phase of mortal mind. Without the protection of prayer, a closeness to the Christ, any of us can slip into the tendency of thinking from rigid, inflexible—even extreme—mortal standpoints.

As we strive for a full understanding of the one Mind, we can observe Paul's admonition, "Every man that striveth for the mastery is temperate in all things."² Our relationships with others deserve the protection that comes from an increased awareness of the allness and oneness of Mind. A yielding to the spiritual facts of being relieves us of moving toward extremes.

But what if we *know* we are right on a given point? And that we will eventually be proved to be right! Is an extreme attitude justified? The problem is that intense feelings are too often adopted, not so much because we have yielded to Mind but because we are not resisting personal will. As we move in the direction of expressing Mind we will find our attitudes tempered with love and understanding, tenderness, and even an appreciation and sensitivity to the needs and aspirations of others. The Christ, Love's healing message to us, will become more apparent.

Our attitudes must be based on something more substantial than human concepts. Such concepts too easily fall prey to extremes. And then the rigidity with which we have taken a stand becomes an obstacle. Mrs. Eddy warns, "Human concepts run in extremes; they are like the action of sickness, which is either an excess of action or not action enough; they are fallible; they are neither standards nor models."³

We may feel a particular human concept or position we are holding has been ordained by divine Mind! But for most issues, especially when obstinate attitudes prevail, it may be merely a personal mind that has ordained our position. We should be honest enough to take a long, hard look at how willing we are to remove a false sense of ourselves and let God govern.

The more certain we are that Mind is in control, the more moderately we can afford to express our views. Not because what's right isn't so important, but because we *know* that Mind's

provision of good is going to prevail. It is our love for Mind's government that moves us away from extremes and toward the harmony of heaven. Mrs. Eddy reminds us, "Mortals who on the shores of time learn Christian Science, and live what they learn, take rapid transit to heaven,—the hinge on which have turned all revolutions, natural, civil, or religious, the former being servant to the latter,—from flux to permanence, from foul to pure, from torpid to serene, from extremes to intermediate."⁴

There will be a rich diversity of thought and action as all draw closer to the one Mind. But we will leave behind the tendency toward emotional extremes—a tendency that feeds divisiveness and hostility.

NATHAN A. TALBOT

¹ See *Miscellaneous Writings*, p. 215; ² I Cor. 9:25; ³ *Mis.*, p. 353; ⁴ *ibid.*, pp. 205-206.

Oneness

There is Mind's oneness constituting all,
a healing unity, a lasting bond—
the infinite togetherness of man with God.

This undivided wholeness, understood,
cherished deep through purity and love,
offers celestial food—the very bread of Life.

As proved in Moses' day, this food divine,
this manna from above, sustains our march
into the Promised Land—the life in Spirit's realm.

ALAN A. AYLWIN

JOINING
THE MOTHER CHURCH

IS A STATEMENT
OF INNER
DEDICATION...

OF GRATITUDE FOR
CHRISTIAN SCIENCE...

OF YOUR INTENTION
TO BUILD YOUR
LIFE ON A SPIRITUAL
FOUNDATION.

And it's a statement you may feel
ready to make.

For an application form, see the clerk
of a branch church or any Christian
Science practitioner. Or write to

Clerk of The Mother Church
The First Church of Christ, Scientist
Christian Science Center
Boston, MA, U.S.A. 02115

Free as a sunbeam

M. Jane Watts

Have you ever tried to catch a sunbeam in a box?

Take a box with a lid that comes off and hold it out open so it gets full of sunshine. Now—quick as a wink—pop on the lid and catch the sun inside. Did you do it? Very carefully lift up a corner and look inside. Is it bright and sunny in there? No? Try again. Still no light in that box? Well, look—the sunbeam is playing there on the outside of the box!

It couldn't be trapped and cut off from the sun.

The sunbeam teaches us something about ourselves. Mary Baker Eddy, who discovered Christian Science, tells us in the textbook, *Science and Health*, "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being."¹

We can't be boxed in any more than the sunbeam. As His spiritual offspring we are "one in being" with God. The Bible tells us, "In him we live, and move, and have our being."² That's where we really are, safe with our Father-Mother God all the time, and nothing can cut us off from God, good.

Christ Jesus had many opportunities to prove his God-given security. Once when he had been teaching in the synagogue, the people became very upset with him because they didn't understand his pure, Christly message. They even tried to throw him over a cliff and kill him. But his oneness with his Father placed him far above the anger of the crowd. We read, "But he passing through the midst of them went his way."³ Instead of being afraid or angry, he simply walked with God, who is Love, and claimed his perfect oneness with Him. The evil had no power to trap Jesus. The ones who were fooled by evil and listened to it could not even find him. He was free and walked away.

How about you? Do you ever think you're unhappy or hurt or afraid? Some people call it normal for us to have bad experiences along with the good. But Christian Science teaches us that it's normal for us to be always joyous and free.

Sometimes a dark experience might almost convince us we are separated from God. But darkness doesn't turn off the light. Instead light chases away darkness, and we can prove it. We can do what Christ Jesus did—walk with our Father-Mother, infinite Love. This is praying. And our honest prayers are always answered.

¹ *Science and Health*, p. 361; ² Acts 17:28; ³ Luke 4:30.



Shining light

How can I know darkness
if I shine with God's light?

If I shine that light in every corner
can any ghosts be there?

As God's my source of light,
I glow with His own brightness.

God's goodness makes me shine;
lights up my day and night.

DOROTHY HUNTINGTON

Testimonies of Christian Science Healing

Some years ago I was seriously ill with what was diagnosed as an early stage of tuberculosis. A doctor told me I would have to have continuous bed rest for a long time. I was away from home and alone, and I was afraid of being sent to a sanitarium.

A friend, seeing my need, told me Christian Science could heal me. Later that same day I obtained a copy of *Science and Health with Key to the Scriptures* by Mary Baker Eddy. I had no interest in the book whatsoever, but my friend was so sincere about recommending it that I decided to read it.

My interest was aroused when I read the first paragraph. The following sentences really awakened me (p. 1): "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" and "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds."

I continued to read the book, drinking in the truths of my real being as God's idea. I did not know when the healing of tuberculosis came, but I did know I had forgotten about my body because I had found something wonderful. The family with whom I was living at the time knew a transformation had taken place in my life because I was up and around in full strength. When they were told that I was reading *Science and Health*, they were grateful.

In the years that have followed, I have relied on Christian

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

Science completely, and it has never failed to meet my every need when earnestly applied.

Working as an educator for over forty years as teacher, in pupil personnel work, and as dean of girls, I have not been absent one day from my post because of illness.

I will be forever grateful to God for Christ Jesus, the Way-shower, and for Mrs. Eddy, who discovered and founded Christian Science.

This Science has not only protected me from illness, it has made my work easier in dealing with people and in helping students with their problems, as well as giving me a greater appreciation for the glories of Truth.

(Mrs.) EVA KLEINLEIN
Jacksonville, Florida



[Original in Spanish]

I have been a student of Christian Science for only a short time, but I can testify to an important healing. For five years I used glasses prescribed by an oculist, who said that I was developing myopia. When I began the study of this healing religion, I learned to pray with understanding. I consulted a Christian Science practitioner, who gave me treatment and recommended that I study the definition of “eyes” in *Science and Health* by Mrs. Eddy. The first sentence reads (p. 586): “EYES. Spiritual discernment,—not material but mental.”

On the way home from a Christian Science youth meeting held in Porto Alegre, Brazil, I had trouble with my vision. I took off my glasses and began to pray, affirming that God is All. I prayed until I fell asleep. When I awoke, I was amazed to find that I could see and read perfectly all the billboards we came to along the road.

I remembered what Mrs. Eddy says (*Science and Health*, p. 452), “Right is radical.” I *understood* that it is through radical reliance on God that we find healing. I pondered a statement (*ibid.*, p. 167), “Only through radical reliance on Truth can scientific healing power be realized.” This statement not only

increased my spiritual understanding but also my physical vision. From that moment I stopped using glasses, for I no longer needed them.

Full of gratitude and joy, I thank God for this demonstration, which was possible through utilizing His power. Thanks to the leadership of Mrs. Eddy in her writings, and the prayerful metaphysical treatment given me by the practitioner, I was able to understand the spiritual facts that brought about this healing.

(Miss) MARTHA RIVA
Montevideo, Uruguay



I will never cease to be grateful for the tremendous spiritual breakthrough that came to the world when the prophecy of Isaiah was fulfilled in the birth of Christ Jesus (Isa. 7:14): "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

I was born with limited intelligence, and my grammar school days were a terrible nightmare. I seldom passed an examination. I failed to pass several grades and had to repeat them, so I was seventeen when I started high school. Unable to grasp the teachings, I dropped out of school two months later.

When I was twenty-one, an aunt came to our home and said to me, "Jack, you are God's idea." Later that evening my aunt and a sister took me to a local Christian Science Reading Room. I borrowed the King James Version of the Bible and *Science and Health* by Mrs. Eddy. Every night till past midnight I read *Science and Health*. I finished it in two weeks and found that I had been healed of smoking and a desire for wine.

From then on I attended the Sunday services and Wednesday testimony meetings in a branch Church of Christ, Scientist; read the Bible Lesson in the *Christian Science Quarterly*; and had help from Christian Science practitioners at various times. Every day I declared, and prayed to demonstrate, the fact that I reflected divine intelligence. I denied that I was a mortal born of mortal parents, and that I had a mortal ancestry. Mrs. Eddy's discov-

ery, Christian Science, reveals the real man, God's idea. I claimed that in my true being I was created by divine Mind, and therefore must be an intelligent manifestation of Mind. In *Science and Health* we read (p. 63), "In Science man is the offspring of Spirit." This was the key to my release from mental limitation. I am most grateful to our Leader, Mrs. Eddy, because she showed in her great book, *Science and Health*, that God is the true Mind of man.

I am now awake to my birthright to express the intelligence that is from God. Christian Science is revealing to me a true concept of myself as God's intelligent idea. I am grateful for the freedom I have won from the belief of limitation.

NELSON JACK SAUNDERS
Boston, Massachusetts



Christian Science came into my life at a time of great need. I lived in a small town where I was known as the walking skeleton. Finally my husband became so alarmed that he took me to an adjoining town to see a doctor. The doctor told me I had an inward goiter. He said I would require an operation, but that he could not undertake it. A specialist would have to be brought in from a city some distance away. I was in despair, for I had two small children; times were hard, and we could not afford the expense.

A newcomer to our town came to me and told me I could be healed by the power of God, understood in Christian Science. I was desperate, and she was most kind, so I started to read with her the Bible Lesson in the *Christian Science Quarterly*. We met once a week. These visits became a great source of joy to me. My thought turned from despair to hope, and in a few months I was perfectly well. I was on the mountaintop of joy!

Several years later I was afflicted as the woman in the Bible (see Luke 8:43-48). I thought it was something I would have to endure. I was active in an organization of rural women and was asked to attend a meeting in another province, but I felt I could not go for I was hemorrhaging. My dear friend offered to pray

for me and firmly insisted that I get ready and take the trip. I was encouraged to go, and by the time I arrived at my destination I was perfectly well. The condition never returned.

Several years ago my finger was caught in the door of my car. A dear friend who was with me stood at my side quietly voicing the truth of God's allness. Mrs. Eddy states in *Science and Health* (p. 424), "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony." The pain was intense, but after a few minutes it ceased, and I joined the others at the meeting of our group studying *The Christian Science Monitor*. My hostess wrapped my hand, and I held it in my lap covered with a handkerchief. I felt the torn flesh going back into place as I sat and took my turn at reading. I drove home, washed and wrapped the finger, and went to church that night.

I continued my regular duties but studied Mrs. Eddy's reference to Jesus in the tomb (*Science and Health*, p. 44): "He did not require the skill of a surgeon to heal the torn palms and bind up the wounded side and lacerated feet, that he might use those hands to remove the napkin and winding-sheet, and that he might employ his feet as before.

"Could it be called supernatural for the God of nature to sustain Jesus in his proof of man's truly derived power?"

There was no resentment in my thought, just a quiet assurance of God's healing power; and the finger healed without stitches or splints.

These are only a few of the many healings I have had. I am so grateful for Christian Science and for our beloved Leader, Mrs. Eddy, who toiled for years to give us the wonderful insight into the healing power of God and Christ Jesus' mission to the world.

My every need has been met, sometimes by my own prayers. I have been faced with challenges to assume positions for which I did not feel prepared, but with God's help I have overcome error's claims of inadequacy. I have been strengthened by the inspiration of our great Way-shower, Christ Jesus, who said

(John 5:30), "I can of mine own self do nothing," and of Paul, who said (Phil. 2:13), "For it is God which worketh in you both to will and to do of his good pleasure."

(Mrs.) STELLA E. WELCH
West Vancouver, British Columbia, Canada



How grateful I am to the individual who many years ago introduced my parents to Christian Science. Ever since I was a little girl a copy of *Science and Health* by Mrs. Eddy had been available in our home, and my sister and I attended a Christian Science Sunday School regularly for several years.

I recall many instances of healing when a child, brought about as I read *Science and Health* and endeavored to understand and apply what I was reading to the need. Later on I became a member of a branch church and The Mother Church and had class instruction.

Shortly before becoming a member of my branch church, I had a healing in Christian Science, which I would like to share.

Perhaps the true healing was having my eyes opened to the fact that Christian Science alone is the surest method of healing. Writing of turning to medical treatment, Mrs. Eddy states (*Science and Health*, pp. 443-444), "If the sick find these material expedients unsatisfactory, and they receive no help from them, these very failures may open their blind eyes." This was a lesson I had to learn, and I share this in hopes that it will spare others and help them be free of the detour of medical treatment.

I had had removed surgically a ganglion, which X rays showed had formed, causing one leg to be misshapen and quite uncomfortable. Hardly three weeks passed, after I had submitted to surgery, before all the symptoms returned. The physical diagnosis and surgery obviously had not gotten to the root of the problem. I then decided to turn wholeheartedly to Christian Science. I contacted a practitioner again.

After working with her just a very short time, my fear was destroyed as well as the fears of my family, and I really felt that healing was taking place even though the outward symptoms

were still evident. However, one afternoon while I was scrubbing my kitchen floor on my hands and knees, there was much discomfort in the leg, and the suggestion came to me to ask another member of my family to complete the scrubbing job for me. Then immediately Mrs. Eddy's words came to me (*Science and Health*, p. 385), "Whatever it is your duty to do, you can do without harm to yourself." I was reassured by this and went on with the task. As soon as I finished, there seemed to be a drastic change in the symptoms, and to mortal sense the leg looked worse than it had at any other time.

I immediately called the practitioner, who assured me that the only growth was Spiritward, and that all development must necessarily be for the better.

I held to these truths, and within three days the leg was completely normal, and has remained so. This healing took place over twenty-five years ago. I am grateful for this proof that the only operation that is of permanent benefit is the operation of Truth.

Our family has had many evidences of God's protection while driving, and of His guidance in making decisions. Both of our children had healings of broken bones. There was no need for setting by a surgeon in either case, because our prayers were effective in turning completely to God. We understood that God does not know accidents, and we remembered the Bible promise of His care for the righteous: "He keepeth all his bones: not one of them is broken" (Ps. 34:20).

Christian Science has been of inestimable help in raising our two children. As they grew up and went farther afield in their various activities, it was wonderful to be able to leave them with God, and to know that they could never find themselves in any situation where God's loving arm was not always encircling them.

I am truly grateful to God for His guidance and protection over the years, for Christ Jesus, the Way-shower, and for Mrs. Eddy, who explained in *Science and Health* the true relationship between God and man, and showed us how all can claim their true heritage as beloved children of God.

(Mrs.) LUCILLE R. LEYERLE
Cleveland, Ohio

Last year I awoke very early one morning. Being unable to sleep, I took the Bible and writings of Mary Baker Eddy and studied for almost two hours. Later I felt ill with palpitation of the heart. The condition seemed to worsen, but I clung to the truth of God and His idea, man. I knew that God is Life and, being His idea, I could only reflect and express Life, spiritual perfection. I saw that man manifests the activity of God and this perfect activity could not be halted.

For a very brief instant I felt no pulse, and the suggestion came that I was passing on. Realizing at once that this was an aggressive mental suggestion, I refused to accept it, and declared that God is my Life and this Life is eternal, ever active. I thought, "I will not submit to error's suggestion. I have God's work to do." As the Bible tells us (Ps. 118:17), "I shall not die, but live, and declare the works of the Lord."

With that I could feel the pulse again but it still seemed uneven. I thought of calling for assistance from a practitioner, but the still small voice said, "Why not call on God instead?" This I did. God answered my prayer. I was directed to read and digest what Mrs. Eddy tells us in *Miscellaneous Writings* in answer to the question "*Do you believe in change of heart?*" After speaking of the necessity for a change of human affections, she adds (p. 50), "... also, that there must be a change from the belief that the heart is matter and sustains life, to the understanding that God is our Life, that we exist in Mind, live thereby, and have being." I had been doing in-depth study on the subject of the Christ, and as a further answer to my prayer, I felt the warm assurance of the presence and the power of the Christ manifested. Then came the complete healing! As Mrs. Eddy tells us (*Science and Health*, p. 351), "It was the living, palpitating presence of Christ, Truth, which healed the sick." This is but one of many healings I have had through the application of this Science, for which I feel deep love and gratitude.

My humble and sincere prayer is that I can be of further service to God, to the Church of Christ, Scientist, and to my fellowmen.

(Mrs.) METTE G. WRIGHT
Billings, Montana

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

REPUBLIC OF SOUTH AFRICA

CAPE PROVINCE—Cape Town (Second): Baxter Concert Hall, Main Rd., Rondebosch, 8 p.m., Thurs., Sept. 14. See local publicity for title. (Ferris)

UNITED STATES

(Week of July 30 to August 5,
and some earlier dates)

FLORIDA—West Palm Beach: Church, Flagler at Okeechobee, 8 p.m., Tues., July 18.‡ "Are You Looking in the Right Direction?" (Rivas)

ILLINOIS—Aurora: Paramount Arts Center, 23 E. Galena, 11 a.m., Sat., Aug. 5.‡ Child care at Church, 522 Garfield Ave. "Evil: Its Nature and Demise" (Spencer)

Decatur: Central Park Bandshell (downtown), 200 N. Water at Prairie St., 8 p.m., Fri., Aug. 4. "Your Unlimited Opportunities" (McGrew)

La Grange: Church, 100 S. Catherine Ave., 8 p.m., Fri., Aug. 4.‡ "What It Takes to Heal" (Spencer)

Wilmette (joint lecture): Wallace Bowl in Gillson Park, 8 p.m., Fri., July 28.‡ "The Life That Is Worth Living" (Henniker-Heaton)

MICHIGAN—Cheboygan: Church, 326 S. Huron St., 8 p.m., Fri., Aug. 4.‡ "No, You're Not Trapped!" (Leever)

Detroit (First): Church, 4844 Cass Ave., 8 p.m., Mon., July 31.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Muskegon: Church, 280 W. Muskegon Ave., 8 p.m., Thurs., Aug. 3.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

Saugatuck: Church, Public Sq., 3 p.m., Sun., July 30.‡ "Evil: Its Nature and Demise" (Spencer)

NEVADA—Reno: Holiday Inn, 100 E. Sixth St., 3 p.m., Sun., July 23. "Claim Your Real Inheritance" (Tuttle)

NEW YORK—Chautauqua (First, Jamestown): Hurlbut Memorial Church, Pratt Ave., 1:45 p.m., Sun., July 30.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Newark: Church, High and Mason Sts., 8 p.m., Tues., Aug. 1. "Quit Conspiring Against Yourself!" (Leever)

Rochester (First): See local publicity for location. 8:15 p.m., Mon., July 31.‡ "The Life That Is Worth Living" (Henniker-Heaton)

PENNSYLVANIA—Hughesville (First, Williamsport): Crystal Lake Camps, RD # 1, 3 p.m., Sun., July 30.‡ "Quit Conspiring Against Yourself!" (Leever)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

NOTICE TO CORRESPONDENTS

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested to *place their complete addresses on their letters and to write their signatures plainly*. Your cooperation will be appreciated. General mail address for The Mother Church and its administrative offices is: The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115. Telephone: 262-2300 (area code 617). Cable: Church, Boston.

LECTURE NOTICE

Detailed information regarding lectures in the United States and Canada must reach the Journal, Sentinel, and Herald Editorial Department *nine weeks* before the week in which the lecture is to be given in order to ensure publication in the *Sentinel*. Information regarding lectures in other countries must reach the department *ten to fourteen weeks* before the week of the lecture. When lectures are to be radiocast, it should be so stated, station and frequency being included. When Children's Room facilities are to be available, this also should be stated.

The receipt of all information from the United States and Canada is acknowledged by the Editorial Department. If an acknowledgment is not received within two weeks, a duplicate notice should be forwarded.

For lecture announcements to be published in the *Herald*, please refer to information on the back of the Lecture Information forms supplied to branch churches.

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

MOVING OR VACATIONING?

Here's how you can receive the best service on a permanent or temporary change of address for your subscription to any Christian Science periodical. Send the Circulation Service Department the following information:

- (1) Full name (as it reads on your subscription label), *former* address, name of each periodical you want changed, and whether on Convenient Payment Plan. *It is always best to include mailing labels from the periodicals involved, when possible.*
- (2) *New* address including street, city, state, country, ZIP or post code.

Address changes for *The Christian Science Monitor* and the other Christian Science periodicals may be made by allowing four to six weeks. Changes should be for periods of no less than two weeks.

Send the above information for subscription changes to The Christian Science Publishing Society, Circulation Service Department, One Norway Street, Boston, MA, U.S.A. 02115.

Please note that changes in permanent mailing addresses for the membership records of The Mother Church are *not* covered by requests to the Circulation Service Department for subscription changes. For address changes in the Church files members should notify The First Church of Christ, Scientist, Clerk's Department, Christian Science Center, Boston, MA, U.S.A. 02115.

This will bring you the Sentinel each week.

CHRISTIAN SCIENCE SENTINEL®

Box 125, Astor Station, Boston, MA, U.S.A. 02123

Please send me the Sentinel for the period checked. ☐ 6 months \$8.75* ☐ 1 year \$17.50*

☐ Check/money order enclosed.

☐ Bill me later (North America only)

Mr./Mrs./Miss/Ms.

Street

City

State/Country

ZIP/Postal Code

*Outside U.S.A., please use current local exchange rate.

R2A

**Work that
calls on
everything
you are**



Christian Science nursing needs your purity and your joy. It needs your caring skills, common sense and spiritual understanding. It needs the maturity and strength which experience in Christian Science has brought you.

And above all, the Christly compassion which makes you want to give by helping others.

Asking all this of you, Christian Science nursing gives still more in return: a deep feeling of purpose in your work, and the sense of fulfillment that comes from contributing to spiritual healing.

Write for information about our training program to either of the following:

The First Church of
Christ, Scientist
Nurses Training, A183
Christian Science Center
Boston, MA, U.S.A. 02115

Department of Care
Committee for Europe
108 Palace Gardens Terrace
LONDON
ENGLAND W8 4RT

Financial-aid information
available.

THE GENEROSITY OF LOVE

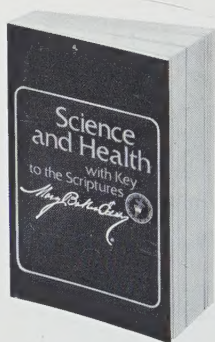
Years ago, a Boston paper remarked on the fact that all funds had been raised for The Mother Church Extension even before the building had been completed.

Again today, it's evident how willingly Christian Scientists rise to meet the needs of their Church. They're supporting The Mother Church's on-going, worldwide programs with firmness and conviction.

Giving is natural to Christian Scientists. It's simply one way to show their love.

Contributions may be sent at any time to:

Marc Engeler, Treasurer
The First Church of Christ, Scientist
Christian Science Center
Boston, MA, U.S.A. 02115



To be a Christian is a priceless heritage

All Christians love the Bible. To be a Christian is to cherish the inspired Bible stories of individuals who freely chose to love God and to follow only Him.

A true Christian loves the challenge of living the Golden Rule — of striving daily to obey the Ten Commandments and Jesus' Sermon on the Mount.

As a Christian, Mary Baker Eddy was a lifelong student of the Bible. In her book, *Science and Health with Key to the Scriptures*, she speaks of the spiritual laws she discovered in the Bible for the practice of Christian healing, and she shows how to put them to use in one's own daily life. *Science and Health* explains the message of the Bible in a practical, logical way.

You can get a copy of *Science and Health* at the Christian Science Reading Room near you. Or you can send direct today by enclosing \$3.00 plus \$.50 to cover mailing to:

Miss Frances C. Carlson, Publisher's Agent

One Norway Street, Boston, Massachusetts, U.S.A. 02115